The Prophecy Society

For centuries, skeptics have dismissed biblical prophecies as vague, retrospective, or coincidental, attributing them to human invention rather than divine foreknowledge. Yet the precise fulfillment of prophecies in Daniel 8:13–14 and Luke 21:24 provides compelling evidence for the omniscience of the God of the Bible—a Being who knows the end from the beginning, as declared in Isaiah 46:9–10: *“I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.”*

These prophecies, spanning over 2,500 years, predict specific historical events with mathematical exactness, culminating in the modern restoration of Jewish sovereignty over Jerusalem and the Temple Mount. No human foresight could orchestrate such accuracy across empires, exiles, and rebirths. This essay examines the textual, historical, and probabilistic evidence, demonstrating that these fulfillments reveal a timeless divine intelligence.

The Prophecy in Daniel 8:13–14

The Book of Daniel, traditionally dated to the sixth century BCE during the Babylonian exile, contains visions of future empires and events. In chapter 8, Daniel sees a ram (representing the Medo-Persian Empire) defeated by a he-goat (Greece under Alexander the Great), followed by the emergence of four horns (Alexander’s successors) and a “little horn” (historically Antiochus IV Epiphanes), who desecrates the Jewish sanctuary and halts daily sacrifices. The vision raises a pivotal question in verse 13: *“How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?”* The angelic response in verse 14 is: *“Unto two thousand and three hundred evening-morning(s); then shall the sanctuary be cleansed.”*

The Hebrew term for “cleansed” (*niṣdaq*) in the KJV and other translations more accurately means “restored,” “vindicated,” or “set right,” emphasizing the restoration of the sanctuary’s legitimacy under Jewish sovereignty after millennia of foreign domination. The phrase “evening-morning” (*ʿereb-bōqer*) appears uniquely here in Scripture, not denoting literal days or sacrifices but the Passover night as defined in Exodus 12, where the event unfolds from evening to morning. This interpretation, advanced by scholar Dan Bruce in *The Liberation of Jerusalem*

1967, views the 2,300 “evening-mornings” as 2,300 Passovers, measuring the entire vision’s duration from Greece’s initial victory over Persia to the sanctuary’s restoration.

Traditional interpretations limit this to the Maccabean era (second century BCE), attempting to fit the 2,300 units into Antiochus IV’s persecution from approximately December 167 BCE to December 164 BCE. However, historical records from 1 Maccabees 1:54–59 and 4:52 yield an interval of about 1,094–1,104 days, or roughly 2,188–2,208 “evening-mornings” if counted as sacrifices—close but inexact, requiring undocumented assumptions about when sacrifices ceased. Moreover, the Maccabean rededication restored worship but not full sovereignty, as Judea remained under Hellenistic influence. Such approximations fall short of the prophecy’s demand for precision (all Bible prophecy must be exactly fulfilled to be divine), rendering the Maccabean view outdated in light of a more exact modern fulfillment.

The Passover Key and Timeline

The prophecy’s timeline begins with Alexander the Great’s inaugural victory over Persia at the Battle of the Granicus in May 334 BCE. According to Plutarch’s *Life of Alexander* (16.2), this occurred in the Macedonian month of Daesius (late May/early June), after the Passover of 334 BCE (approximately late April/early May, based on Hebrew lunisolar calendar alignments). Thus, the count starts with the next Passover in 333 BCE. From there, exactly 2,300 Passovers elapse until April 25, 1967, the first day of Passover that year (Nisan 15). This span—333 BCE to 1967 CE which equals precisely 2,300 years, accounting for no “year zero”—matches the vision’s time requirement: Greece’s conquest, Hellenistic desecration, Roman destruction in 70 CE, and centuries of Gentile rule under Byzantine, Islamic, Ottoman, and British powers.

The Fulfillment in 1967: Restoration of the Sanctuary

On June 7, 1967, during Israel’s Six-Day War, the 55th Paratroopers Brigade captured Jerusalem’s Old City and Temple Mount, with Colonel Mordechai Gur declaring, “The Temple Mount is in our hands!” This event, occurring just 43 days after the 2,300th Passover, marked the first Jewish sovereignty over the site since antiquity, fulfilling Daniel 8:14’s “niṣdaq.” Despite partial administration by the Islamic Waqf, Israel’s legal control vindicated the sanctuary’s legitimacy, ending the “trampling” by Gentiles. The Dead Sea Scrolls confirm Daniel’s text predates even the Maccabean era, making a 2,100-year prediction (from a second-century

BCE dating) or 2,500-year one (traditional) equally astonishing.

Jesus' Prophecy in Luke 21:24: Supporting Evidence

Jesus, in Luke 21:24, prophesied the fall of Jerusalem in 70 CE: *"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."*

This echoes Daniel 8:13's "trodden underfoot," linking the two prophecies. The "captivity" clause—forced dispersal—ended on July 5, 1950, when Israel's Knesset passed the Law of Return, granting every Jew the right to immigrate and gain citizenship, ensuring no Jew was banned from the Promised Land. This reversed the exile begun in 70 CE, restoring national agency.

The "trodden down" clause aligns with Daniel 8:14, ending in 1967 when Gentile sovereignty over the Temple Mount ceased. Jesus' words, spoken around 30 CE, add a layer of confirmation: two prophecies—one from the sixth century BCE, one from the first century CE—converge on the same modern events. This dual fulfillment (1950 for captivity, 1967 for trampling) demonstrates interconnected divine foreknowledge, as the Law of Return enabled the Jewish population growth necessary for the 1967 victory.

The Impossibility of Chance: Probabilistic Evidence

The exact correlation defies coincidence. The probability of Daniel 8's 2,300-year span aligning precisely with 1967 can be modeled conservatively:

– Chance of the restoration in any specific year over ~2,500 years: 1/2,500.

– Proximity to Passover (within 1–2 months): 1/6.

– Specific event type (sanctuary sovereignty): 1/10.

– Jewish survival and return after 1,900 years: 1/100.

Multiplied: 1/(2,500 × 6 × 10 × 100) = 1 in 1.5 million. Adding Luke 21:24's fulfillment—the 1967 liberation of the Temple Mount—increases odds to approximately 1 in 3 billion. Such precision across millennia, empires, and improbabilities (*e.g.*, Israel's victory against overwhelming odds) points to omniscience, not luck.

Theological Implications: A God Who Knows All

These fulfillments establish the Bible’s Author as omniscient, transcending time to encode future events with flawless accuracy. Daniel’s vision, confirmed by Jesus’ prophecy, revealing a God who governs history, faithful to covenants with Israel (Genesis 17:7–8). The 1967 event not only validates the prophecies but calls humanity to recognize divine sovereignty.

In should be noted that the Daniel 8 prophecy is connected to what Jesus said in Luke 21:25-28, where He emphasized the importance of the restoration of the sanctuary—end of non-Jewish sovereignty over Jerusalem and the Temple Mount in 1967; note that both are referred to with the word “sanctuary” —when He foretold the duration of the “time of the Gentiles.”

Conclusion

The exact fulfillment of Daniel 8:13–14 in 1967, supported by the cross-reference in Luke 21:24, provides irrefutable evidence for the omniscience of the biblical God. From Alexander’s victory in 334 BCE to the shofar’s sound on the Temple Mount in 1967, these prophecies weave ancient text with modern history, defying human explanation. As empirical proof, they affirm that the God who inspired Scripture writes history before it unfolds, inviting every generation to acknowledge His eternal knowledge.

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